WATCHING, *the peculiar* DUTY *of a* CHRISTIAN.

A

SERMON

Preached at

MARY-LE-BONE, MOOREFIELDS, and KENNINGTON-COMMON.

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Watch, therefore, for ye know neither the Day, nor the Hour, wherein the Son of Man cometh.

WE are told, by St. *Paul*, It is appointed for all Men once to die: He tells us, that the Stroke of Death is general, and ſo obſtinate as the polite Part of the World is grown, few have their Conſciences ſo much ſeared, few ſo much ſunk into the Nature of the Beaſt, as to disbelieve a Judgment to come; even natural Reaſon will convince any reaſonable Perſon that there is a Judgment to come; that there is a God to judge the Earth, and there muſt be a Time of Retribution, when all Providences will be cleared up, Godlineſs rewarded, and the Puniſhment inflicted on thoſe that deſpiſe it. Is not this Conſideration ſufficient to alarm a ſinful World? a Conſideration, that there will be an Hour, when all Men muſt appear together before the Bar of God, when Jeſus Chriſt ſhall be revealed in the Glory of his Father, and the Glory of the holy Angels, when he comes riding on the Wings of the Wind, to take Vengeance

Vengeance on thoſe that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt.

St. *Paul*, that great and noble Apoſtle of our Lord, thought nothing more fit to work on the Conſcience of an ignorant *Felix*, than to reaſon of Righteouſneſs, Temperance, of the Judgment to come: The latter Part of which, would probably make him tremble: And this ought more to convince us, becauſe, we cannot but believe the Conſequence of it is eternal living with the damned Spirits, or with God and the Spirits of juſt Men, made perfect above. Since then there is to be a Judgment, ſhould not Believers be careful to ſtand prepared to meet this Judge; to be ready to meet the Bride, or get Aſſurance that we ſhall be happy with him?

There are two Sorts of People whoſe Fate we may read without the Spirit of Propheſy, *Firſt*, Such as are Swearers, Drunkards, Sabbath-breakers, Extortioners, Fornicators, and ſuch like: There is no Happineſs for them while they continue in ſuch a State; their Damnation ſlumbers not, Chriſt will take Vengeance of them, while thoſe who are born of God, who are ſealed by the Holy Ghoſt to the Day of Redemption, who have Chriſt dwelling in their Hearts, by Faith, who long to be diſſolved, and to be for ever with him, notwithſtanding they may be deſpiſed. Yet they need not fear of meeting him

him in another World; a Heaven is prepared for their Reception; Chriſt is gone before, and where he is, there is many Manſions: So that thoſe that have been true Followers of the Lamb, ſhall have abundant Entrance miniſtred to them, unto the Kingdom of our Lord, as ſoon as ever they get looſe from the Body; a Guard of Angels will be ready to convey them to their Home: But what will become of the almoſt Chriſtians, ſuch as have Lamps, but have no Oil; ſuch as have one Will for God, and another for the World, who, inſtead of giving up themſelves to Chriſt, ſtrive to reconcile Contraries, Heaven and Hell, Light and Darkneſs, God and Mammon. The Chriſtian World ſwarms with theſe Profeſſors, who think, becauſe they can perform the outward Parts of Religion, God will regard them: But let ſuch People know that this Politeneſs, this negative Goodneſs, will never bring their Souls to Heaven.

Here we read of wiſe and fooliſh Virgins, who took their Lamps and went forth to meet the Bridegroom: By the Bridegroom, we are to underſtand the Lord Jeſus Chriſt, he is the Bridegroom of the Church, which is united to him by being made Partaker of one and the ſame Spirit. Men may talk againſt the Doctrine of the Spirit, but unleſs we are united to him, even as the Father and Chriſt are one, we have no Part in him. Good Chriſtians, though

though they are Heirs of the Kingdom, and have their Converſation in that World, here in this Life, are renewed in this World without Comelineſs, by thoſe who only ſee their Faces; but at the Judgment-Day, when Chriſt will publickly ſolemnize the Nuptials betwixt him and his Church, the Spirits of juſt Men made perfect, ſhall celebrate the glorious Day.

By the ten Virgins, we are to underſtand the Profeſſors of Chriſtianity, ſo called in that, by the taking of the Name of Chriſt upon them, are obliged to depart from all Iniquity, to deny Ungodlineſs and worldly Luſts, to live ſoberly, godly and righteouſly in this preſent World: They are called to be poor in Spirit, and pure in Heart. Men may caſt their Reflections at the Children of God, that they pretend to be more excellent than their Neighbours; that they are Enthuſiaſts; that they are righteous over-much: But who dare ſay that a Chriſtian is not to be a Saint? We are called to it, and unleſs we are ſo, we only mock that God, who will not be mocked. Chriſt was born of a Virgin, and will dwell in none but a Virgin-Heart, altho' all here are called Virgins: But what ſays the Apoſtle, *All are not* Iſrael *that are of* Iſrael: We find there were ten Virgins, five were wiſe, and five were fooliſh: Thoſe that were fooliſh took their Lamps but took no Oil in them, theſe were Hypocrites only; Nominal Chriſtians,

ſtians, who took his Name upon them, were baptiz'd in his Church, promiſed to renounce the Pomps and Vanities of this wicked World, received the Sacrament, attended upon the Ordinances, heard the Word preached, *&c.* They had all the Lamps of an outward Profeſſion, but all, as they truſted to their own Righteouſneſs, and denyed the Righteouſneſs which is of God by Faith in Chriſt, they had no Oil in their Veſſels, nor their Lamps; no Grace in their Hearts, no inward Principles of Life and Holineſs, they could go to Church, but think nothing of ſpending two or three Hours in a Theatre, or at an Aſſembly; they were Perſons that hated to talk of inward Feeling, and they looked upon thoſe that preached this Doctrine, as Madmen and Enthuſiaſts, *&c.* more fit for *Bedlam*, than to preach the Goſpel.

How many of theſe fooliſh Virgins have we now a Days? how many are they that go to Church, ſay their Prayers, and have them formed into an eaſy decent Manner, and all the while are Strangers to the Power of Grace in their Hearts? an almoſt Chriſtian, becauſe he goes dreſt in the Habit, may, indeed, draw many after him; but this Veil ſhall be thrown off, and all ſhall appear naked, and in its true Light, before the Bar of God: They may condemn People for being righteous over-much, for pretending to teach great Doctors their Duty.

Duty. But yet a little while, and God ſhall ſhew them that they are the Fools on his Account, who have no Oil in their Lamps: They were not ſo fooliſh as to neglect the Ordinances of Jeſus Chriſt, nor ſo mad as not to make Uſe of thoſe Sacraments which Chriſt has ſealed; and not only keep up the Form, but alſo deny'd not the Power of Godlineſs, in their Hearts. They uſed the Means as Channels, whereby God conveys his Grace into the Souls of his People; they had taſted of the heavenly Gift, had the Power of the World to come; they did not read the Offices of the Church, and exclaim againſt inward Feelings, they knew the Joys of the Holy Ghoſt, and disbelieved not that there ſhould be any ſuch Thing in the latter Days: They knew we muſt dwell in Chriſt, and Chriſt in us: They knew what the Apoſtle meant when he talked of Chriſt dwelling in our Hearts, by Faith, and what the Miniſter meant, when ſaying, *Take, eat, do this in Remembrance of Chriſt*: They knew that he was the hidden Manna of the Heart, that a true Believer lived by Faith. This is the Character of the wiſe Virgins.

As many of you as can ſubſcribe to what has been ſaid; who feel the Power of God in your Hearts, who deſpiſe not the Doctrine of the New-Birth, lift up your Heads with Joy. The World may call you Fools, and point

point at you, and ſay, There goes another Troop of his Followers: I know that they have a thouſand ſcurrilous Names to call you: You are ſpoken falſly on for the Truth Sake of your Maſter, whoſe Diſciples you are: But look forward into Eternity. And what if all the Men in the World call you Fools, what ſignifies it? You are of the Name of thoſe Virgins, which Chriſt tells us took Oil in their Veſſels, with their Lamps.

In this World, God ſeldom makes any great Difference betwixt them; the Wiſe as well as the Fooliſh muſt die: For he hath ſaid, *Duſt thou art, and to Duſt thou muſt return.* You muſt not expect to be exempted from the Grave; if you are truly religious you would not wiſh to live here for ever. Can any Man that is hungering and thirſting after Chriſt, that has his Hopes full of Immortality, be willing to be impriſoned in this Condition for ever? No; I am ſure he longs to be diſſolved and to be with Chriſt. Is it not Reproach, therefore, to him, that we muſt die, becauſe of our original Guilt, our firſt Sin? And we need not fear Death ſince he has made it ſuch an eaſy Paſſage into Eternity: He has lain in the Grave, and has perfum'd its noiſome Intrails; ſo that to the Saints it is no more than a ſleeping Dormitory, where their Bodies ſhall reſt until the Morning of the Reſurrection: We may cry out then, *O Death*

where is thy Sting: O Grave where is thy Victory.

Let us not murmur at Providence, becauſe the Wiſe and Fooliſh die alike, when the great Difference will be made in the other World; but he tells us, while the Bridegroom tarried they all ſlumbered and ſlept: All were laid in their ſilent Graves; they become Food for Worms; but at Midnight cometh a Cry, *Behold the Bridegoom cometh, go ye forth to meet him:* At Midnight when all was ſilent, the Cry was made, the Cry of the Trumpet of God, the Cry of Archangels, ſounding in one Alarm, Behold the Bridegroom cometh; behold the Lord Jeſus Chriſt, the Deſire of his People, whom they ſo much longed for. Behold he cometh, not as a poor deſpiſed Jeſus of *Nazareth*, not to die on the Croſs and be reviled by his Countrymen the *Jews*, to have his ſacred Feet bore through with Iron, or a thorny Crown to be planted on his Head, or to cry out, *My God, my God, why haſt thou forſaken me?* Now he comes, like himſelf, with the Glory which he had before the World began, as King of Kings, and Lord of Lords: Go ye forth to meet him. How glad may we think his People will be to hear the Call, ſuch as long for that happy Day, who now cry, Lord, Lord Jeſus, come quickly. Behold that Day is coming when he will take his Church to himſelf, and preſent her faultleſs

faultleſs and without Blemiſh, before her Father. How many are there that will be glad then to hide their guilty Heads? Alas, how many will be ſorry that had lived in the World, like ſo many Beaſts which periſh? Glad would thoſe Virgins have been to lye in eternal Silence, but they muſt appear before God; tho' in this Life, they had rather been at a Play, or a Horſe Race, than at Church, and could not ſpare Time to come to Chriſt: How will it prick them to the Heart now before God? Even the loud talking *Phariſees* of this Generation, muſt go forth to meet him, tho' it be ſore againſt their Wills; then all thoſe Virgins, Fooliſh, as well as Wiſe, roſe and trimmed their Lamps, endeavouring to put themſelves in as good Order as poſſible, to appear before the Quick and Dead. But how may we imagine the fooliſh Virgins were ſorry, who think themſelves ſure of Salvation, to find they were deſtitute of that which alone could ſerve them to appear, with Comfort, before Chriſt? The Wiſe had Oil, tho' they had none.

It may be, in this World, the Fooliſh laugh'd at them; think their ſinging of Pſalms and Hymns, and praying often, was being Righteous over-much; that they were more fit for *Bedlam* than for the Church: But now the Tone is altered; tho' then they might not think them worth to be ſet with the Dogs

of their Flock, they now cry, *Give us of your Oil, for our Lamps are gone out.* Thus *Dives* was brought to beg of *Lazarus* a Drop of cold Water, tho' here he deny'd him the Crumbs which fell from his Table: There we may ſee, I fear, many a Nobleman begging, who has here the Lamp of an outward Profeſſion. Here they may look on Saints as Hypocrites: All that would live godly in Chriſt Jeſus, muſt ſuffer Perſecution.

Your Enemies, perhaps, are thoſe of your own Houſe; and you may as well ſtrive to reconcile Heaven and Hell, Light and Darkneſs, as to go out of the World without being moleſted, or buffeted: I doubt not but there are too many here this Day of thoſe fooliſh Virgins: Do but only look into Eternity you will ſee them turn Suitors: They may deſpiſe you now for talking of the Spirit of God: Then it will be, *Give us of your Oil.*

In this World the wiſe Virgins was following the Example of their Maſter, who, when he was reviled, reviled not again; and as a Sheep before its Shearer, ſo he open'd not his Mouth.

I beg you, Chriſtians, follow him, and when you are reviled, O never, never, revile again; and, however, you may be mocked for your Maſter's Sake, and no doubt, you now bear their cruel Indignities; but there is a Day coming when the Sins will be changed. Let us

now

now ſee what Anſwer theſe wiſe Virgins gave to them, *No*, ſays they, *leſt there be not enough for ourſelves, but go rather to thoſe that ſell, and buy for yourſelves.* Learn hence, thoſe that have moſt Grace have none to ſpare; thoſe that are in Chriſt, and have taſted of his Love, it makes them long for more: They that have taſted that the Lord is gracious, are continually hungering after more of his Righteouſneſs, forgeting the Things that are behind, and reaching forward to the Things that are before, and preſs forward into the Mark, never reſting until they arrive to it: Grace certainly is not in the Power of Saints to give, neither is it in the Power of Miniſters.

If I could I would willingly preſent you all before God, but this Profeſſion belongs only to him, as it was him that made us, and it is him only that can regenerate and change our Hearts: Whoever comes begging to us, we muſt recommend him to the Lord Jeſus Chriſt, the Fountain of Life and Holineſs; a Stock of Grace is lodged in him, and out of that Fulneſs we muſt all receive Grace for Grace; but now they bid them go rather to them that ſell, and buy for themſelves. No doubt they had, in this Life, often reproved them; dreſs'd them up in Bear-Skins, that they might ſet others to bait at them: But now go to them that ſell. You are told to laugh at us for

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going to Church; why, will you ſpend the Day in Chambring and Wantonneſs? now go and work out your own Salvation: You kept only the Form of Godlineſs, the Form of Religion in the other World; now go and ſee if Chriſt will receive you, whether he will ſhew you Mercy or no.

Good God! how are theſe great Ones miſtaken and confuſed; they thought the wiſe Virgins were but poor pitiful Varlets, whom they diſdained to ſpeak to; they who counted their Lives madneſs, are now convinced that they are wiſe unto Salvation. Methinks, I ſee them ſtand aſhamed and wondring at their curſed Stupidity, that they ſhould live in a Chriſtian Country, go to Church, faſt, perhaps, often, and now and then give Alms, and yet after all this, go to Hell at laſt, and all for want of being convinced, that Religion was an inward Principle in the Heart of every true Believer. Methinks, I ſee them now laughed at, and, what is worſe, thoſe poor Beggars whom they deſpiſed, upbraiding them; but this it muſt be, that God is no Reſpector of Perſons. If we are truly born of God we ſhall triumph over all the Railers in the next World: Behold now they are gone to buy, that is, they are conſidering what to do, the Bridegroom cometh, who was reſolved to take his Church to himſelf. Every one that had Grace in their Hearts, that had on the

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wedding Garment of a new Nature, they that had the Rabbi of Chriſt's Righteouſneſs imputed to them, and put on them, being thus ready, went in with him to the Marriage and the Door was ſhut; their Souls had often taſted, in his Sacraments, the Sweetneſs of his Love, when feeding on him by Faith: Now they ſee him, even as he is; ſee him they ſo much long'd for: They had often laboured for him, but now they reſt from their Labours, and enter into his Reſt, partaking of all the glorious Promiſes, which they had ſo often read in his Word. Comfort, comfort, ye my People, ſaith your God, ſay that their Warfare is accompliſhed in this Life: True Chriſtians, and Hypocrites all meet together.

It may be, ſome among you, this Morning, come to pick out a Sentence that may ſerve for a Ridicule; others ſtrive that they may entangle the Preacher in his Talk: Theſe are the Children of the Devil, who deſire not to be fed with the ſincere Milk of the Word; there will be the Tares growing among the Wheat: I doubt not but your righteous Souls are often vexed becauſe of the corrupt Converſation of the Wicked, but have Patience, my Brethren, let Patience poſſeſs your Souls, yet a little while, and this ſhall be over with you, the Door ſhall be ſhut, and you locked in for ever; there the Wicked ſhall ceaſe from

from troubling, and the Weary ſhall be at Reſt: Chriſt will come and will not tarry, you may think, and I am ſure you do. How can ſuch Wretches as we go in with Chriſt? How can ſuch as we are hope to ſee him in Glory? yet you ſhall ſit down at his Right-Hand; he will place you juſt by himſelf: The World may look on you as Beggars, but he calls you, Brethren, and he our elder Brother; and there you'll never fear falling away from him, or ever ſinning againſt that dear Lord that bought us with his moſt precious Blood; we ſhall be eternally lodged in the Boſom of the Father Chriſt, he will fill our Souls with Joy unſpeakable; he will tell us the delightful Hiſtory of his Birth, Life, Death, Reſurrection, Aſcention, and all the great Things he has done for us; then ſhall we break forth in eternal Hallelujahs to him, that will make Heaven eccho with the Sound. How glad would formal Chriſtians be to ſit down amongſt us in the Kingdom of God; and how will it diſtract them to ſee the Gate of Mercy ſhut againſt them; and, what is worſe, never, never, to be opened more; then Sinners may cry, *Lord, Lord,* but they may call and call eternally, but he will open it no more; they may come like *Eſau,* when *Jacob* had got the Bleſſing, crying, *O Lord, haſt thou but one Bleſſing? Haſt thou not a Bleſſing for us, our heavenly Father?* It may be in this Life, that

that they were too polite to pray; perhaps, they had read ſome Prayers, but knew not how to pray from their Hearts: No, by no Means, that was being righteous over-much, indeed: And was this from a Senſe of their being loſt damned Creatures? No; they then ſaw themſelves whole, but now they ſee Hell gaping ready to receive them; they can then cry, *Lord, Lord, open unto us.*

O what would I give that all that hear me would be perſuaded to bow their Knee as ſoon as they go Home: But, alas, how many of our Chriſtians go to God, Day by Day, and call him Father, when at the Time the Devil is their Father: None have a Right to call him Father, but thoſe who have received the Spirit of Adoption, whereby they have a Right to call him *Abba*, Father: I tell ſuch, could the brute Beaſt ſpeak, they might call God, Father, as well as you, for he is their Creator, to whom they owe their Being: But you muſt be born again of God however you may flatter yourſelves. Thus theſe fooliſh Virgins cry'd out, *Lord, Lord*; but what ſays Chriſt? *I know you not:* You are not to underſtand theſe Words in a literal Senſe, for he did know them as God knoweth all Things: You may think he does not take Notice of our being together in this Place this Morning, but, indeed, he does, and every Soul out of what Deſign ſoever he comes.

The Letter-learned *Phariſees* of this Generation, may deſpiſe this as they will: He knows the ſecret Intent of every Heart: This may be a Pleaſure to you who come on Purpoſe to meet with him, tho' it be in the Fields: And, however, ſome may call the Preacher, a Mountebank, and breathe out their Invectives againſt him, yet Chriſt knows all. Now in this Senſe, Chriſt could not but know them, but he knows not ſo as to approve them. In this World they went about to eſtabliſh their own Righteouſneſs; then will Chriſt ſay, Where was there any Place for me in your Love? alas, you are full of Anger and Malice, and Self-will, yet, you pretend to call me Lord, but, however you may, I deſpiſe you: I, who am the *Amen*, the faithful and true Witneſs, the Truth itſelf, ſay unto you, *I know you not.*

Good God! and muſt theſe diſcreet, polite Creatures, who never did any one Harm, muſt they ſuffer the Vengeance of eternal Fire? Cannot theſe righteous Souls be ſaved? Then where will the Sabbath-breakers, Adulterers, Fornicators, and ſuch like of this Generation appear? Where will thou, O Man, appear, that takes Pleaſure in making a Mock of Sin? Where will thou, O Man, appear, that makes it thy Buſineſs to preach againſt the Children of the moſt High, who art always inventing Methods in order to ſtop the Pro-

Progreſs of the Goſpel, who are raiſing evil Reports againſt the Diſciples of Chriſt? you will ſurely ſee the Judgment-Seat of Chriſt, tho' perhaps, ſorely againſt your Will, to be caſt by him into eternal Fire, a Place prepared for the Devil and his Angels: There is a burning Tophet, kindled by the Fury of an avenging God: That Devil longs to embrace you in his helliſh Arms, whenever the Sentence is paſt, where you muſt for ever bear the Weight of Sin. O who can dwell with everlaſting Burnings? however you may think of Hell, indeed, it is not a painted Fire; he will let you feel the Power of his almighty Arm: If you will not lay hold on the Scepter, he will break you with his Iron Rod: If in the Days of his Fleſh his Enemies were ſo ſtruck with the Majeſty of that Word, I am he that ſaw them fall to the Ground: How will the poor guilty Sinners ſtand before Chriſt, when dreſs'd in his Glory, as a Judge? Let them now deny his Divinity; now they ſhall have a Proof of it; he will ſhew, that he has all Power in Heaven and Earth, and this Power ſhall be imployed in preſerving them in no other End, but for to puniſh them for ever.

What Inference ſhall I draw from hence? I know nothing fitter than the Words of my Text, *Watch, therefore, for you know neither the Day, nor the Hour, wherein the Son of Man cometh.* O be always upon your Guard,

for ye need not fear to die: But alas, Chriſtians are fallen faſt aſleep, they are in a ſpiritual Lethargy. If ye will not come to Church, Chriſt has ſent his Miniſters into the Highways and Hedges, to charge you to come to him.

I beſeech you, by the tender Mercies of God, in Chriſt Jeſus, that you preſent yourſelves to him, as your reaſonable Service: Awake you that ſleep, and ariſe from the Dead, and Chriſt ſhall give you Light: Come to Chriſt, and you ſhall be welcome, however vile you have been; tho' you may now rail againſt me, I offer you Salvation this Day: The Door of Mercy is not yet ſhut, there does yet remain a Sacrifice for Sin, for all that will accept of the Lord Jeſus Chriſt; he only knows the inner moſt Secrets of the Heart; he will then embrace you in the Arms of his Love; he ſees the firſt Riſings of Grace in you, and would willingly encourage it: The Angels long to bring you into his Favour to rejoice at your returning to God. O turn to him: Watch, therefore, as ye know not when he cometh; perhaps, this Morning the Cry may be made, and then what will ſignify what your Sentiments may be about this Sermon: As ſoon as you are diſengaged from the Body, all the Sermons and Invitations you have heard, will be freſh in your Memory, and be deeply impreſſed in your Hearts: However,

ever, you may mar the Work of God, by turning yourſelves into Beaſts, your Conſciences will ſting you, you will be a Hell to yourſelves; but come to Jeſus Chriſt, and he will deliver you from the Wrath to come; he will accept of you, if you will bring all your Sins along with you; believe on him and he will overlook all your Faults, if you confeſs them; he will fill you with the Holy Ghoſt; he will embrace you, as the loving Father the returning Prodigal, who put a clean Robe on him, killed the fatted Calf to feaſt him, who was loſt and is found.

O do not put a Slight on infinite Love. What would you have Chriſt do more? Is it not enough for him to come on Purpoſe to ſave you? Will you not then ſerve God in your Souls, and in your Bodies, which are his? Does he deſire Impoſſibilities? it is only, Give me thy Heart: Or, does he want your Heart for the ſame End as the Devil does, only to make you miſerable? No; neither does he want it to make him happy, for in him dwells all the Fulneſs of the Godhead; he only wants you to believe on him, that you might be ſaved. This is all the dear Saviour deſires, to make you happy, that you may leave your Sins, to ſit down eternally with him, at the Marriage Supper of the Lamb.

When the wiſe Virgins had got to Heaven,

do you think they were ſorry that they had lived ſo holy, that they had prayed too much? No; I doubt not but it was they had continued too long in Sin, and had ſerved God too little: And depend on it, if you get to Heaven you were righteous over-much.

I come to you, not with the enticing Words of Man's Wiſdom, but with Plainneſs of Speech; tho', perhaps, many may ſlight me for this way of Preaching, yet, I am not willing to go without you to Chriſt; it is a Love for your better Part that conſtrains me: O that I had ten Thouſand Lives to give away, that I might win you to Chriſt: O had I the Tongue of an Angel, that I might ſpeak ſo loud that the whole World could hear me, I would bid the Chriſtian World watch, and preach a common Salvation, a common Saviour unto all that will lay hold on him, by Faith: Are you ſeeking where to waſh? I tell you not to go to the River *Jordan*, but to the Blood of Chriſt, that glorious Fountain that is opened for the Houſe of *Jacob*, and the Inhabitants of *Jeruſalem*, and for every polluted Sinner to waſh in. You need not fear to go, you may all bathe in the common Laver of his Love; tho' he has given his Grace to Thouſands of Souls, yet, he has ſtill enough as the Sun, tho' it has ſhone ſo long, cannot be perceived that it has any Diminution of its Height or Light, no more is there in the Son

Son of Righteouſneſs. Come and he will take you into his Protection, and keep you, by his Power, thro' Faith, unto Salvation.

Come ye Publicans, come ye Harlots, come to Jeſus Chriſt: O do not let me go without my Errand; do not force me to ſay, Who has believed my Report? indeed, I cannot bear the Thoughts of it; I muſt lift up my Voice, like a Trumpet, begging you to lay down your Arms, and return Home, that your loving Father may dreſs you in his ſpotleſs Robe. Do not ſay to him, That I am buſied in the World, ſo much, and ſo much engaged in Pleaſure, or, that you have married a Wife and cannot come: Come and ſee whether Chriſt will make ample Recompence for all, for more than all this World can give. Conſider if you do not, your Damnation is from yourſelves: Then you may remember, at ſuch a Time, at ſuch a Place, you had Salvation offered you, but you would not accept of it; that I came to call you, yea, compel you to come to Chriſt: Your Conſciences will then upbraid you with the many Sermons you have heard.

Muſt I weep over you, as our Saviour did over *Jeruſalem?* How often would I have gathered you together, as a Hen gathereth her Chickens, but you would not. I beſeech you, by all that is good and dear to you, do not caſt away your Souls for ever; O mind in this

your Day, the Things that belong to your Peace before they are forever hid from your Eyes; How ſad will that be? After this Chriſt will ſay unto you, *I know you not*: But I hope God is now ſpeaking to ſome of your Hearts: Methinks, I ſee Chriſt moving and melting thoſe obdurate Stones. You give me ſome Hopes that you will be wiſe indeed; that you are reſolved to go Home and get Oil in your Lamps. Bleſs God for putting it into your Hearts.

Let ſome rail at my Field Preaching, I care not, ſo that I might but bring one of you to Chriſt, let Men and Devils do their worſt. Many, I know, would rejoice to ſee me in a Priſon; but I am willing, not only to go to Priſon, but to Death for you, ſo that I may preſent you faultleſs at the Day of Judgment; that I might hear you ſay, We bleſs God for ſuch a Sermon: Then I could bid all the World Defiance. What if I am for you againſt the *Goliahs* of this Land? God will give me a Sling and a Stone to fight with: I do not deſire to be heard for my own Sake, but for my Maſter's Sake only. Do not think ill of my Maſter becauſe of the Means of his Servant, who is leſs than the reſt of all his Miniſters.

Could I ſpeak with the Tongues of Men, or Angels, with all the Rhetorick poſſible, I could never tell his Worth: He is a good Maſter,

ſter, indeed he is: I wiſh all that heard me this Day would lay hold on him, by Faith, take him on his own Terms: I ſpeak the Truth in Chriſt, I lye not. Do not be angry with me for my Love. Come ye guilty Sinners and behold this Saviour on the Croſs, ſee him bleeding and dying for thy Sins, to recommend thee to God. How glad would I be to bring ſome of you to God. Come, he calls you by his Miniſters: To every one that thirſteth, come ye to the Waters, and buy Wine and Milk without Money, or without Price; bring your Sins with you, that he may make you Saints; he will ſanctify all that believe on him. May this be the Day when Salvation will come to every one of your Souls; and that it may, God of his infinite Mercy grant, through Jeſus Chriſt our Lord; to whom with the Father, and holy Spirit, be all Honour, Glory, Dominion, and Praiſe, now, henceforth, and for evermore, *Amen*.